CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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ORIGINAL COMMUNICATION.

For the Christian Register.

MR REED,—Several years since, the Rev. Dr BANCROFT, of Worcester, published a Sermon on the *Duties enjoined by the Fourth Commandment*, in which he took occasion to speak of the evils which result from the multiplication of religious meetings during the six days of the week in which we are commanded to *labour and do all our work.*

"The usual consequences," he remarks, "which arise from this source, are divisions in Christian societies, and alienation and bitterness among brethren of the same community. Those who attend these meetings, are apt to consider themselves as more religious than such as discountenance them; and they often abound in severe censures and uncharitable judgments. From disapprobation of these assemblies, some may be induced to condemn practices, which are worthy of imitation; and thus, from the abuse of religion, prejudices are excited against it. These alienations and prejudices, not unfrequently, find their way into families, interrupt the order and harmony of domestic society, suppress in its members the christian spirit, and impede their progress in the divine life.

"Although," the Doctor adds in a note, "the motives of those who commence a course of attendance upon Conferences and other religious services of human device, may be pure, and particular instances of reformation may thereby be produced: yet their general consequences have been injurious to the true interests of Christianity. Among their more evil effects, the following may be reckoned. These meetings have been multiplied to an unreasonable extent, and holden at unseasonable hours. They have excited in their attendants itching ears, and induced people to heap up to themselves teachers. They have been frequently converted into mere instruments to make proselytes to a party. Some persons have been led to suppose that the exercises of these assemblies are not simply, in their best state, the means or the expressions of piety, but religion in its essence; they have therefore estimated their attainments in religion by the frequency with which they have joined in those exercises. Under impressions of this nature, they have been induced to deem those who disapprove of their meetings, as the opposers of religion, as the opposers of God; and have cherished in themselves a presumptuous confidence in their own views of christian truth, and a vain assurance of their own safety; and indulged towards those who differ from them a censorious and condemning spirit."

It is known to many of your readers how much opprobrium and opposition were encountered by the author of these candid and judicious remarks, at the time they first appeared before the public; and with what earnestness the propriety and expediency of Conference & Prayer meetings was maintained by some of the zealots of orthodoxy. And yet Dr BANCROFT and Unitarian Christians are by no means singular in their views of this subject. Does not the conduct of many orthodox ministers evince that they hold similar views? Have they not thought it inexpedient, to say the least, to lend their countenance to the establishment of meetings of this description in their own parishes? If so, ought not the odium to be shared between them and Liberal ministers? Will the friends and patrons of Conference and Prayer meetings maintain that the expediency of the measures they adopt or advocate can be called in question by none but the enemies of the truth and the opposers of the gospel? What will they say to the following testimony of a man who will not be suspected of a leaning towards latitudinarianism, or of hostility or indifference to the cause of orthodoxy.

The following Letter, contained in the Life of the late Dr Thomas Scott, was addressed by him, in 1819, to a clergyman, the vicar of a large and important parish:

"August 12, 1819. Reverend and dear Sir,—I should count it a privilege, if I could suggest any hints, which might help you in that most important charge to which the Lord has called you: but I especially am without *experimental* acquaintance with the subject. I have, however, made many observations on what others have attempted.

"When curate of Olney, I, as it were, inherited a prayer-meeting conducted on the same plan, but not so wild and extravagant as the prayer-meetings in your parish are: but I soon found it needful or advisable to withdraw, and to leave the persons who conducted it to themselves; neither opposing nor countenancing it. Most of them became dissenters, some dissenting ministers. Since that time, I have never had any opening for any thing of the kind; but I used to advise my people when they visited one another, or were visited by relations from other places, or met on any occasion, that one of them should read a chapter, and that the same person or some other, should pray particularly with the company, and for their neighbors, the sick, their minister, and ministers in general, and missionaries, and the enlargement, purity, and peace of the church: but not to attempt other prayer-meetings. This plan seemed to answer every needful purpose: and often, when I visited the sick, or went to a distant place, a number would collect around me: and I gave appropriate counsel and prayed with them. In this village the whole population does not much exceed seventy persons, my own family included—what a contrast in your parish! I expound in my kitchen to such as attend on a Sunday evening, and pray with them; and in winter on the week-day evening. But we have no praying men or praying-women, (I mean in public,) either to help or hinder us. In a neighboring village, there are prayer-meetings, at which some of my congregation attend and assist; but I take no part in respect of them.

"In general, I am apt to think it very difficult for a minister in the Establishment to form, or conduct prayer-meetings, in such a manner as that the aggregate good shall not be counterbalanced, or even overbalanced by positive evil. But men of far greater experience, and capacity of judging, have thought otherwise; among whom, I especially look up to Mr Walker, of Truro, whose regulations I thought very judicious. But I am also, I fear, prejudiced, as the evils which arose from those at Olney induced such an association of ideas in my mind, as probably never can be dissolved.—Two or three effects were undeniable. 1*st*. They proved *hotbeds*, on which superficial and discreditable preachers were hastily raised up; who, going forth on the Lord's day to the neighboring parishes, intercepted those who used to attend Mr Newton. 2*dly*. Men were called to pray in public, whose conduct afterwards brought a deep disgrace on the gospel. 3*dly*. They produce a captious, criticising, self-wise spirit, so that even Mr Newton himself could seldom please them. These things had no small effect in leading him to leave Olney. 4*thly*. They rendered the people so contemptuously indifferent to the worship of God at the church, and, indeed, many of them to any public worship in which they did not take a part, that I never before or since witnessed any thing like it; and this was *one* of my secret reasons for leaving Olney.

"As what I have written seems to go far towards a negative answer to your first question; it will be needless to give any opinion on the modification of such institutions. In general, if any are explicitly countenanced by the clergyman, they should exactly conform to such regulations as he shall deem expedient; or, if he attend, none should officiate except himself, or some clerical friend or assistant; for it must destroy all ministerial authority and influence, for him to be present, while one of his flock, a layman, is the mouth of God to the company, or of the company in addressing God. It is also an irregularity, which cannot be justified to our diocesans or others.

"If prayer-meetings cannot be thus conducted, under the countenance of the clergyman, it appears to me, that he had better leave them, and those concerned in them, to take their course, neither directly supporting nor opposing them; but endeavoring to inculcate those general principles, which may silently operate to regulate and purify them; and using his influence with the more teachable and manageable of those concerned, in private admonitions, counsels, and cautions, nearly in the manner which you describe. In the mean time, he must lay his account with being less *popular* than those who more humor the people, and give them more importance among their brethren; which is one grand advantage that dissenters of every kind have over pious clergymen.

"No caution can be more important, than what relates to the persons called forth to take an active part in such services. The first proposal should be made with *extreme care;* for, when once a man is considered as one of the praying or expounding persons, it will not be easy to lay him aside, even if he become a disgrace, and a distress to most of the company.—As to women praying in public in the presence of men, it is so anti-scriptural, so inconsistent with all the subordination in domestic life, and with all that modesty and delicacy, which are the chief ornaments of the sex, that I should feel at liberty openly to protest against it. But, perhaps, it may not be expedient, as yet, for you to do so. Nothing but an undoubted prophetical spirit in the woman herself can render it consistent with scripture.

"But 'good is done.' God may do good notwithstanding; but are we *to do evil that good may come?* Does he need our misconduct to accomplish his purposes? Shall we break his laws to promote his Gospel? *Good* is done; but is not *mischief* also done? The mischief is the direct consequence; the good by occasion at most. Such men, Mr Cecil used to say, have but one side in their account-book; they set down their gains, but not their losses; and, these being greater than their gains, they become bankrupt. The prejudice excited among those without, and the various ways in which, by such practices, the success and spread of the Gospel are hindered, (besides the mischief done to the persons concerned,) warrant the assertion that they are most grievous evils; *bad bills* indorsed sometimes by good men.

"Upon the whole, I think you are going on in as hopeful a manner as can reasonably be expected, and I rejoice in the prospect of usefulness, which lies before you. I pray God to direct, counsel, and prosper you; pray for me, especially that I may have patience and hope to the end. I am, reverend and dear sir, your friend and servant. THOMAS SCOTT."

As the above letter alludes to the author's congregation at Olney, it may be well to bring together several other incidental notices respecting their moral and religious condition, contained in the Memoir of his life.

"There are," says Mr Scott, "above 2000 inhabitants in this town, [Olney] almost all Calvinists, even the most debauched of them - - - The inhabitants are become, like David, *wiser than their teachers;* that is, they think themselves so; and, in an awful manner, have learned to abuse gospel-notions, to stupify their consciences, vindicate their sloth and wickedness, and shield off conviction - - - As for myself, I am very unpopular in this town, and preach in general to very small congregations - - - I have a few, even at Olney, who cleave to me, and a small number of those who are my own; but I labour under great discouragement in this respect, and am generally looked upon as unsound, legal, Arminian - - - No sooner does a minister begin in good earnest to address the consciences of his hearers, in an awakening, searching, and practical manner, and there is hope that religion will revive, converts be made, and Christians be quickened to adorn their profession; than some Antinomian hypocrite, or some injudicious, dry professor, whose tongue or purse has given him considerable influence, begins to form a party against the minister,—to censure, brow-beat, discourage, oppose, or expel him - - - An *unconverted* man says, 'I can do nothing; if God would give me a heart, I should pray, repent, believe; but I cannot give myself a heart; if *he* will not, how can I help it? I must wait his time; perhaps he some time may; and some time he certainly will, if I be one of the elect; and, if not, I must perish, and all I can do, will signify nothing.' A *professor* says, 'I have declined and backslidden; if God will be pleased to revive me, I shall be restored; I must wait; I hope I have known better times; and He will not finally forsake his people.' In this style they excuse their sloth and lukewarmness, quiet their consciences, stop their ears to exhortation, and, under pretence of passively waiting till God do all, and of giving him all the glory, fairly exonerate themselves of their guilt, and charge it all upon God!"

Coarse minds are not aware how much they injure the keenly-feeling tie of bosom friendship, when, in their foolish officiousness, they mention what nobody cares for recollecting.—People of nice sensibility, and generous minds, have a certain intrinsic dignity, that fires at being trifled with, or lowered, or even too nearly approached.—*R. I. American.*

ON THE FIGURATIVE STYLE OF SCRIPTURE.

Although sceptical readers of the Bible may be disposed to ridicule some of those figures which appear to them extravagant and absurd; yet any one who lends an impartial attention to the subject, will clearly perceive that the occurrence of imagery which would be frequently obscure, and sometimes unintelligible to us, was to be expected in any composition formed on the models of our sacred writings.

1. The innovating hand of time has rendered many things obsolete; and, consequently, the allusions which in metaphorical language are made to those things must be difficult, if not impossible, to be understood. And when we recollect that some portions of the Scriptures were written more than 3000 years ago, and that the latest of them were written between 1700 and 1800 years ago, it would have been very remarkable had we lost sight of none of those customs and none of those events on which the figures of scripture are founded.

2. The difference between the scene and climate in which the sacred writers lived, and our own, forms another barrier to the right understanding of their figurative terms. This prevents us often from perceiving the full force of a passage even when its beauty, nevertheless, powerfully affects the mind. Thus when the Psalmist says, "*As the hart panteth after the water brooks, so panteth my soul after thee, O God,*" it is impossible not to be affected by the combination of chaste elegance of expression with vehement ardour of feeling. Yet in our temperate clime, where water is scarcely ever known to fail,—where the sun is scarcely ever known to pour his sickening ray upon our heads, we are not prepared to enter into all the beauty of the figure, as an inhabitant of Judea would have done. Again, the hart is not with us a wild animal, subject to the various privations which it was compelled to endure in regions where the sun had burned up its food, and dried the streams at which it was accustomed to slake its thirst. It would be no unusual thing, however, for an Israelite to see this inoffensive animal exhausted and fatigued, and panting for a drop of water; and, consequently, the application of the figure to the Psalmist's desire after God would convey an impression far more forcible than can be produced by it on our minds.

Jeremiah xlix. we have a figure still more peculiar to the land of Judea. *He shall come up like a lion from the swelling of the Jordan against the habitation of the strong.* In this passage too, there is obvious beauty and even sublimity of description; but it is considerably more obscure to us than the former. It would however be perfectly familiar and intelligible to those for whom it first was written. What we here know of a lion is chiefly by description, and by the exhibition of a few of these monarchs of the four-footed race encaged in caravans. These are comparatively small and feeble, and at the same time so tame through confinement and the discipline of keepers, that they show us nothing of the true character of that unrivalled animal, who walks in conscious superiority through the forest, or bounds with resistless speed and violence across the plain, and fills, by his tremendous roaring, a whole neighbourhood with terror. The river Jordan, too, is so dissimilar to our rivers, as to increase the obscurity of the passage to those who are not acquainted with the peculiarities of its course. When the snows of Lebanon and of the neighbouring mountains began to melt, and when the rainy season commenced, the mountain torrents rushed into the vale below, and regularly caused Jordan to overflow its banks, and thus inundated all the adjoining lowlands. The lion had his abode among the lofty reeds which grew on the bank of this river; and when the descending waters caused Jordan to swell so as to invade his resting-place, he was driven to madness by the intrusion of an enemy whom he could not resist, and flew to revenge himself against the inhabitants of the adjoining cities. How striking a picture of the rage and violence of an invading army!

3. The dress and manners of the ancients was exceedingly different from ours. Their loose and flowing raiment formed a perfect contrast to the tight and inelegant garb of our own time and country. A knowledge of this is necessary to explain many passages of Scripture. The girding up of the loins is frequently mentioned in places which allude either to diligence in labour, or to swiftness in running the appointed course. Now it is obvious that a long, loose robe would be very inconvenient to servants who required to have their hands much at liberty, and to be able to stoop with ease in the performance of their work; and also to those who had to move quickly, and required that their steps should not be impeded, nor their feet entangled by the length of their garments. To remedy this, they always had a girdle, by means of which, when they had gathered up the skirts of their garment, they fastened it round their loins. To one who knew that he could neither work nor run without having recourse to this measure, how forcible would be such passages as these—*Let your loins be girded about, and your lights burning, and ye yourselves like unto men who wait for their Lord. Gird up the loins of your mind, be sober, and hope unto the end, &c.*

It were easy to extend observations of this kind, and to produce other causes of obscurity in the various figures which are employed in the page of inspiration. The truth is, that similar difficulties present themselves in all the classical productions of antiquity; and it would have been a strong argument against the genuineness of the Scriptures, had they been wanting in that style of speaking and thinking which were peculiar to the times in which they were written.

There is only one more remark on this subject to which the attention of the reader is particularly requested; and that is the difficulty of conveying the true import of a figure in a translation. Let the reader take a French book, and, regardless of the idiom of the two languages, and of the different class of figures employed by them, let him translate literally, and how much will he lose of the beauty, and, in many cases, of the sense of the original!

Now in the translation of the Bible, there is less liberty allowed to the imagination, and even judgment of the translator, than in any other book. His business is not to embellish, and not even to give his own explanation of passages, but to put his reader in possession of the plain Word of God. He must not sacrifice correctness to beauty; he must not aim at what he thinks the spirit of the passage, while he neglects the letter; because, in so doing, he may have missed its true meaning; he may have mistaken the nature of the allusion, and then he entails his own mistake upon posterity. But if he translates accurately, though the passage may be obscure to himself and to his readers, yet perhaps the information brought home by some traveller who has observed the custom of eastern nations, or the discovery of some book of antiquity, may throw light upon it, and enable us to perceive beauties which were before concealed, and which would have remained in darkness had the translator taken the liberty which translators of other books are permitted to take with impunity.

Making then due allowance for these several circumstances, which hinder us from perceiving many of the excellencies of Scripture, we are still constrained to acknowledge that there is no book that can stand a comparison with the Bible—none, which labours under such great disadvantages to the development of its peculiar beauties of composition, and which yet rises far above them all, exhibiting those specimens in every style of writing and of thinking, which are above all imitation and all praise.

MRS FRY.

At Chelmsford Sessions the Magistrates discussed the question whether some respectable females of that town, disciples of Mrs Fry, should be allowed to visit the prisoners in the jail occasionally; and, on coming to a vote, they rescinded, by a majority of twenty-five to seven, the permission which had been given by three of the five visiting magistrates. The prison, it was said, was a church of England establishment, and it might be dangerous to permit Sectarians to give instructions to the prisoners! Besides, prayers from the liturgy were read every morning by the Chaplain, as directed by the late act, and it would be extremely indelicate, and hurtful to his feelings as a minister and a gentleman, to permit others to interfere with the moral improvement of the prisoners. —*English Mag.*

It is true there is much in the doctrines and precepts of the Gospel to provoke the hostility of the wicked; and that those doctrines admit neither of change nor reduction. Our very pity and love for the sinner forbid every attempt to vitiate the remedy by suiting it to the diseased palate. But if truth is immutable, the *manner* of presenting it admits of every variety; from the most revolting coarseness to the most touching delicacy and tenderness. And it is over the "manner" the Christian must watch. It is needless offence he must avoid. His hatred to sin must not extinguish his tenderness to the sinner. And he must, in the spirit of the Lord he serves, stand ready to "bind up" the very wounds which conscience has compelled him to inflict.

"*Gather up the fragments,*" *&c.*

The exemplification of this moral is perpetually occuring, in the most common objects of daily attention. The very paper on which I am now writing, affords me an example. A little while ago, it was clipt off from an old garment, an useless rag. Betty would have swept it to the door; but the industrious ragman took it up, and gave it to the paper maker, who returned to me the former old rag, no less pleasing, than useful. *Scotch Magazine.*

It is frequently inquired, what is the meaning and derivation of the terms, *Port Royal.* The following extract from Moshiem's Ecclesiastical History furnishes satisfactory information on this subject.

Messrs de Port Royal, was the general denomination, which comprehended all the Jansenist writers; but was however applied in a more confined and particular sense to those Jansenists, who passed their days in pious exercises and religious pursuits, in the retreat of *Port Royal*, a mansion situated at a little distance from Paris. It is well known, that several writers of superior genius, extensive learning, and uncommon eloquence, resided in this sanctuary of letters.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, MAY 7, 1824.

CORRESPONDENCE.

In April 1823, the Editor of this paper availed himself of an opportunity which offered, of direct conveyance to Calcutta, and addressed a respectful letter to RAMMOHUN ROY. The principal object of which was to obtain his views relative to the following questions;

1. How far the doctrines of the *trinity*, *native depravity*, and other kindred doctrines of Calvinism, as held and taught by the present missionaries, are obstacles to the introduction of Christianity among the Hindoos.

2. Whether there appears to be any insuperable obstacle, in the manners, habits, or present belief of the native Hindoos, to the rational and simple doctrines of Christianity, as inculcated by Unitarians?

3. Whether gentlemen who should inculcate the doctrine of the Divine Unity, and the most plain and simple doctrines of Christianity, would probably meet with such success, either with Hindoos or Mussulmans, as would justify any measures that might be taken for the support of such teachers in any part of Hindostan?

We have the satisfaction to state that we have just received an answer to the above-named letter, in which a particular reply is given to the questions now stated.

Considering the importance, and the interesting character of the information which this letter contains, and the high authority from which it is derived, we think it proper to give it to our friends and the public. We trust our highly respected correspondent, in view of the interest that is felt here in everything that relates to Hindostan, will excuse the liberty we have taken.

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SIR,—I have the honour to acknowledge the receipt of your letter of the 29th April last, and know not how to describe the gratitude and unfeigned joy, which I have felt at the idea that, humble and remote as I am, I should have been kindly noticed by * * * and that the principles, which have actuated me to render some trifling service to my countrymen, have met with the approbation of such persons as have fortunately had the advantage of free discussion in religious and political affairs, and really breathe the atmosphere of liberty. When I read this part of your letter, viz. "Knowing, as you do, the benevolent character of the religion of our blessed Master and "Saviour, Jesus Christ, and the ennobling and purifying influence of the doctrine of one God of "infinite perfections, who is the Author, Governor, and Friend of the universe, you will naturally expect that we who embrace this religion "should feel a high degree of satisfaction on "hearing that the doctrine of the DIVINE UNITY is "taught and is beginning to prevail amongst the "widely extended population of Hindostan," my gratitude has become two-fold; as, notwithstanding the difference of nativity, habit, religion, government, complexion, and custom, you have so much at heart the interests of the natives of Hindoostan. May God pour his blessings upon that land of liberty,—that fountain of truth, which is distinguished by the liberal and philanthropic ideas of her children, such as yourself and others of the same principles.

In answer to your first query, I beg to refer you to the accompanying extracts* from the missionary works published in the latter end of last year, which will show that the inculcation of the doctrine of the Trinity, by the Missionary Gentlemen, has not only rendered their labour unsuccessful, but has exposed the name of Christianity to ridicule among enlightened Hindoos and Moossulmans of this country. In reply to your second query, I beg to be allowed to refer you to the accompanying Essay,† published by a Brahmun of the first respectability in Calcutta, as declaring publicly that "we should feel no reluctance to co-operate with them [Unitarian Christians] in religious matters, merely because they consider Jesus Christ as the Messenger of God and their spiritual Teacher; for oneness in the object of worship and sameness of religious practice should produce attachment between the worshippers."

Besides you may perceive in the list of the subscribers to an Unitarian Chapel in this city, that several natives of consequence have come forward as supporters of this Institution. The natives of Hindoostan, in common with those of other countries, are divided into two classes, —the ignorant and the enlightened; the number of the latter is, I am sorry to say, comparatively very few here; and to these men the idea of a triune God, a man God, and also the idea of the appearance of God, in the bodily shape of a dove, or that of the blood of God, seem entirely heathenish and absurd, and consequently their sincere conversion to Christianity* must be morally impossible. But they would not scruple to embrace, or at least to encourage, the Unitarian system of Christianity, were it inculcated on them in an intelligible manner.

The former class, I mean the ignorant among them, must be enemies to both systems of Christianity,—Unitarianism and Trinitarianism —as they feel great reluctance in changing the deities worshipped by their fathers, for foreign gods, and in substituting the blood of God for the water of the Ganges, as a purifying substance. At the same time, the idea of an invisible Being, as the sole object of worship maintained by Unitarians, is foreign to their understanding. Under these circumstances it would be advisable, in my humble opinion, that one, or two, if not more, Gentlemen, well qualified to teach English literature and sciences, and noted for their moral conduct, should be employed to improve the understandings of the present ignorant generation, and thereby improve their hearts in the progress of time, that the cause of truth may triumph over false religion, and the desired comfort and happiness may be enjoyed by men of all classes. The above statement is a reply to the third query mentioned in your letter, viz. "whether gentlemen who should inculcate the doctrine of the DIVINE UNITY - - - would probably meet with such success - - - as would justify any measures that might be taken for the support of such teachers in any part of Hindostan."

In my researches into the truths of Christianity, I placed no unqualified confidence in my own opinion; but I appealed to the understanding of many unbiassed, sensible, and independent Hindoos, who, upon an attentive study of the Old and New Testaments (as found arranged) have decided that these books treat of the unity of God, and that the high and honorary terms applied to Jesus Christ and to the chiefs of Israel, are conformable to the usages of the Asiatic languages; and their decision has been, thank God, an unshaken confirmation of my inferences from the scriptural writings.

I now return my best thanks for the Christian Register of which you kindly made me a present, and which is now placed among the books of the Unitarian Library in Calcutta. I at the same time entreat your acceptance of the accompanying publications as a token of the greatest regard entertained by one, who, with his best wishes for your health and happiness, subscribes himself, Your most obedient servt.

Calcutta, Jan. 13, 1824. RAMMOHUN ROY.

* Rammohun Roy undoubtedly here means Calvinistic Christianity.

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* The extracts to which he alludes, are

1. From the *Bengal Auxiliary Chronicle* of 1823, in which complaint is made, that certain persons who attend the missionary congregations at Mirzapore, "are led away by Socinian principles. [All Unitarianism is stigmatized by the term *Socinian*] We have found more opposition (says the Chronicle) from these persons, than even from professed idolators. For whilst the latter inquire only, 'Which of the two systems is correct?' the former declare they have forsaken idolatry, and at the same time despise the religion of Christ."

Upon this statement, Rammohun Roy has the following remark:—"These persons [who are mentioned as] having been *led away by Socinian principles*, cannot be supposed to have despised the religion of Christ. They perhaps despised the corruptions of the religion of Christ."

2. From the Fifth Annual Report of the Calcutta Baptist Missionary Society, January 10, 1823. In this extract the same complaint is made as in the preceding, though it is done more fully and more petulantly. It contains some remarks which we hope we may have leisure, on some future occasion, to notice.

It appears from the complaint which the missionaries make of the opposition of Unitarian natives, that they think it better that they remain idolators than to embrace Christianity in any other form than that in which it is proposed by them. They seem to intimate that the system is not to be compared with itself and its merits scanned, but is only to be put in contrast with Hindoo idolatry, and to be received or rejected, without examination, as offered by them,—the whole or none.

† This is an essay, entitled "Humble Suggestions to his countrymen who believe in the *One True God*; by Prussunnu Koomar Thakoor. The design of this tract is explained by the following brief advertisement of the author:—

"My object in publishing this tract is to recommend those to whom it is addressed, to avoid using harsh or abusive language in their intercourse with European Missionaries, either respecting them or the objects of their worship; however much this may be countenanced by the example of some of these Gentlemen. P. K. T."

The extract which Rammohun Roy has here given from this Essay, is the only passage of any importance to the particular subject in view. It contains, however some interesting statements which we shall notice on a future occasion. ED. REGISTER.

HEBREW LITERATURE. A Hebrew and English Lexicon of the Old Testament, has lately been translated from the German works of professor W. Gesenius, by Josiah W. Gibbs, A. M. This work has just been reviewed in the second number of the Christian Examiner. It is truly gratifying to perceive the advances that are continually making in the means of correct biblical criticism. It is no less gratifying to reflect also that the improvements that are going on in this department of literature, are viewed with equal satisfaction by the scholars of the principal religious parties of the day.—It certainly augurs well for the future correctness of scriptural interpretation, and perfection of christian knowledge, to find christians of widely different religious speculations, so strongly attached to truth, as to follow it even at the expense of favourate speculations and theories.

We are told that "the revival of Hebrew literature in modern times commenced among the Jews. It is referred by Gesenius, in his history of the Hebrew language, to the tenth century," when Rabbi Saadia Gaon, by several publications "changed in a good degree the whole character of Rabbinical studies, and constituted a new era in the learning of the Jews."

The reviewer remarks that it is sometimes inquired by those who have not examined this subject in its details,—"how it is that we are to look for any thing new in the illustration of the Hebrew language at the present time?"—Some of the reasons of this inquiry he states in the following brief paragraph:—

"The period when this language flourished in its greatest purity, is that of the reigns of David and Solomon, almost three thousand years ago; and after the laborious researches of so many learned men to develop its principles, it looks, it is said, like presuming on the ignorance of the age, and indulging, to an unwarrantable extent, the extravagance of literary empiricism, to attempt any thing of real value before unknown in this department of philology. The very pretension to novelty is, indeed, in the opinion of some, of itself sufficient to condemn any effort of this kind as worse than useless."

To this he replies by alluding to the very late period at which Hebrew literature, such as it now exists, began to be cultivated. Though the Jews began to give attention to it in the tenth century, yet it was not cultivated by Christians till as late as the early part of the sixteenth century; from which time the Jewish schools for Hebrew Literature "sunk into comparative insignificance from which they have never recovered."—"With the commencement of the sixteenth century a new prospect opened upon Hebrew literature, and upon every kind of learning connected with the study of the scriptures." Much embarrassment however was experienced by the scholars of that period, from a want of the necessary helps of knowledge. The Reformation which commenced about this time aided the progress of opinion, and broke many of the shackles by which the human mind was enthralled. Literature of all kinds was pursued with greater ardour. The first Hebrew scholars among Christians, however, having received their instruction from Jewish Rabbis, adopted many of their erroneous views, which descended to subsequent authors. The grammars and lexicons in use 20 years ago were formed on the plan of the sixteenth century, and hence were greatly defective. "It was," says the reviewer, "from a conviction of the great advantages to be derived from a more perfect lexicon, prepared with all the helps which the age afforded, that Gesenius undertook the composition of that which has now been translated by Mr Gibbs."

After mentioning the defects of the old lexicons and the excellencies of the new one by Gesenius, he proceeds to remark:—

"We might mention other excellencies of this work, but enough has been said to satisfy those who are most inclined to doubt, that the lexicon of Gesenius covers much ground before unoccupied, and supplies, what, in Hebrew literature, have long been considered the most important *desiderata*. The truth is, all this author promised he seems to have accomplished; and the more his work is examined, the more firm will be the conviction, that its merits can hardly be over-rated."

* * * *

"Upon the whole," continues the reviewer, "we are satisfied that this translation has been faithfully executed, and that it furnishes abundant evidence of the learning and sound judgement of the translator. The original work has been received with great approbation in Germany, and in other countries of Europe, where it is known; and a greater service could hardly have been rendered the theological students of the United States, than republishing it here, in an English dress. It is a work which must have its full share in diffusing a more correct knowledge of the language of the Old Testament, and in exciting a spirit of investigation into the true character of this volume, and into the kind and extent of the literature, which its full illustration requires. Mr Gibbs, for his labours, is fully entitled to, and will undoubtedly receive, the thanks of all Hebrew scholars, and of others who take an interest in the progress of biblical learning."

The article of which we have given a very brief and imperfect abstract, is closed by the reviewer with the following hints, which, though not necessarily connected with the subject before us, are nevertheless well worthy attention:—

"A consideration is suggested, on reviewing this lexicon, which perhaps we may be allowed briefly to mention. It seems to be admitted, then, among competent judges, that the means of acquiring a knowledge of the original languages of the Bible, have been long on the increase, and were never more abundant than at the present time. Why, then, it may be asked, is not more done, to give these means their full effect? It is certainly important, that religious teachers should well understand the book, which is the foundation of their public instructions; but is it not also important that a correct understanding of this same book, should be brought directly within the reach of the community at large? Correct biblical exposition from the desk has its use; but a correct version of the Scriptures, in the hands of all readers, would have greater; at least, both would co-operate to the same end.

"We are not about to enter at large on the so long agitated, and now threadbare question of the expediency of a new translation of the Bible; nor is such a discussion necessary. The very clear admission, that there has been a constant progress in sacred learning to the present time, seems to have removed most of the old grounds of controversy. We would add only, that as the Codman press is now sending out very good Hebrew and Greek,* we see no formidable objection to the extension of the establishment, so as to include a press *for a corrected English translation of the Scriptures.*

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* Wahl's Greek Lexicon of the New Testament is now in the press at Andover.

NEW CONGREGATIONAL CHURCH. The Corner Stone of the Twelfth Congregational Church, now building in Chambers Street, will be laid on Monday morning next, at 10 o'clock. Prayer by the Rev. Dr LOWELL.

NORTH AMERICAN REVIEW. The following is from the National Gazette of Friday last. The opinion of so distinguished a man as Mr WALSH, will weigh more in the minds of candid readers, than the snarling paragraphs of all the anonymous scribblers in the country:—

"We have observed a paragraph in the American Daily Advertiser, in which the North American Review is declared to want at present 'that originality of conception, force of diction and pointedness of remark, which made the same work in the hands of Professor Everett, the boast of our country.' This judgement proceeds from ignorance or malice.

"We value the literary talents of Professor Everett, as much as any person, but we cannot admit that the North American has in any measure degenerated; and we are sure that he will disdain a compliment paid to him at the expense of truth and of his worthy successor."

RELIGIOUS INTELLIGENCE.

MISSIONS.

SERAMPORE MISSION. The most important missionary station in India within the Ganges, is that at Serampore. This is a Danish settlement, about fifteen miles from Calcutta, on the western bank of the river Hoogly. The Rev. Drs Carey and Marshman (Baptists) are the principal missionaries. This mission was established in 1799. The opposition of the English government to the settlement of missionaries at Calcutta, was the cause of their being established at Serampore. The late Rev. William Ward was an associate of these gentlemen. They, as has been before observed, have been chiefly occupied in translating and publishing the scriptures. We are told in a late memoir of translations, that the New Testament has been published in twenty-one languages, and is in the press in ten more; and that ten versions of the Old Testament were completed or in progress.

In a late letter from Dr Carey, he states that the progress of Christianity in that country, though not rapid, was encouraging. How far his judgment may have been swayed by his wishes, is difficult to say. Undoubtedly some allowance should be made on this score. The circulation of the scriptures in the languages of the country must prove an incalculable blessing to the people, provided they will receive and read them. The power of old prejudices will however for a long time yet to come obstruct their progress, and prevent their influence. The revolution of opinion which these men think to effect, must be a work of centuries. That it will eventually be effected we have but little doubt, and that the labours of these missionaries will have a very praise-worthy instrumentality in accomplishing the purpose, seems to us highly probable. But we are not yet prepared to believe that their labours will be in any respect leading causes of this expected change. They will probably be only the comparatively feeble handmaids of other more important causes. The light of science must first shine upon them, in greater perfection, and the improving and exalting influence of the arts must be more extensively felt, and general knowledge must be more commonly diffused, before their iron prejudices will be so relaxed as to allow them even to suspect the fallacy and falsehood of their own religion. It need not be remarked how vain and futile will be all the exertions of the missionaries to make Christians of the Hindoos, so long as they are unable to comprehend, or are not disposed candidly to examine the nature and grounds of their old belief. And this it seems to us cannot be expected to be generally the case, till the manners and customs of the people, as well as their modes of thinking, become in a good degree changed, by the improvements growing out of their connexion and intercourse with the more refined nations.

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CHINSURAH. At Chinsurah, a Dutch settlement about 22 miles north of Calcutta, the London Missionary Society has an establishment with two missionaries. Great attention is here paid to schools. In 24 schools under patronage of government there are 2400 scholars. Catechetical instruction in the christian religion is given in these schools. The missionaries state that nothing is wanting but funds for the indefinite extension of native schools in Bengal, in which direct christian instruction might be communicated.

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BURDWAN. This place is about 50 miles north of Calcutta. The Church Missionary Society has five missionaries here. Thirty-nine native schoolmasters and assistants are employed.

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CUTWA. At this place, which is situated about 75 miles north of Calcutta, the Baptist Missionary Society has a missionary, and four native assistants. Frequent applications are made by the natives to the missionary on this station, for the establishment of schools.

LITERARY NOTICES.

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Dr SOUTHEY, the Laureate of England, is about to publish *A Tale of Paraguay*, in 1 vol. 12 mo.

A new "Memoir of the Life and Character of the Right Hon. Edmund Burke, with an estimate of his talents and writings," is announced in the London journals.

The author of "Recollections of the Peninsula, &c." we understand, has in the press a new work entitled "Scenes and Impressions in Egypt and in Italy."

ROYAL LIBRARY OF PARIS. In 1791 this library contained 150,000 volumes. Its present number is 450,000. The annual increase is 9000 volumes—of which 3000 are foreign. Hence, the number of volumes will probably be doubled in 50 years.

Congressional Proceedings

SENATE.

FRIDAY, April 23, 1824. The bill respecti
nal improvements was this day resumed, a
considerable discussion, passed to a third read
was finally passed, 24 to 18.

The bill relative to a constitution of Gover
Alabama was taken up, and after some amen
ordered to a third reading.

MONDAY, April 26. Various bills from th
were read and referred to appropriate committe
bill proposing to amend the judiciary system
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TUESDAY, April 27. The report of a comm
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was discussed and passed.

WEDNESDAY, April 28. This day the Sen
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important modification was proposed and car
to 23, viz. to strike out the proposed duty of ni
per gross hundred, on iron.

THURSDAY, April 29. The *tariff* bill cam
under consideration.

A long and animated discussion ensued
motion for striking out the duty on hemp.
motion was finally carried, 24 to 23.

The proposed duty on cotton bagging was
duced on motion of Mr Kelly. A proposition w
made for the reduction of the proposed duty on
and Linen.

The Senate went into consideration of exe
business, and immediately after the doors were
they adjourned.

HOUSE OF REPRESENTATIVES.

FRIDAY, April 23. A resolution was passe
pecting the purchase of marble busts of Washi

Several bills of relief were engrossed for a thir
ing.

SATURDAY, April 24. The House agreed t
hereafter at 10 o'clock A. M.

Several private bills were read a third time an
sed. An act was also passed to allow bounties i
tain cases to vessels employed in the cod fishery.

After acting on several private bills the House

MONDAY, April 26. A memorial was pres
praying for a retrocession of the county of Alexa
to the State of Virginia. Referred to the Comm
on the district of Columbia.

Certain engrossed bills of a private nature wer
sed, and the House adj.

TUESDAY, April 27. The amendments of th
ate, to the bill relative to appropriations for the
was taken up.

After acting on a large number of private bi
House adj.

TUESDAY, April 27. A private rule of the
was rescinded after some debate.

A resolution was passed requesting informa
the President, relative to fortifications. A larg
ber of private bills were acted on, and the Hou

WEDNESDAY, April 28. Twenty bills of
and private nature were read a third time and
Nineteen other bills of a similar nature were
to a third reading.

A communication was received from the P
of the United States relative to the claims
President Tompkins, and stating that the amo
to him by the United States government is up
60,000 dollars.

THURSDAY, April 29. The House was
principally occupied in the discussion of priva

GENERAL INTELLIGENCE.

CITY GOVERNMENT. On Saturday last, a
Hall, the City Government was organized fo
suing year. Prayers were offered by the
Jenks. The oaths of office were administere
Hon. Mr Quincy, the Mayor, by the Hon. Jud
and by the Mayor to the Aldermen and Gen
the Common Council. The Mayor then
an excellent address on the occasion, for w
Council voted their acknowledgement, and
a copy for the press.

The Mayor spoke with confidence of the
improvements in Faneuil Hall Market, and at
walks.

FRANCIS J. OLIVER, Esq. has been chos
of the Council, and THOMAS CLARK, Esq. C
S. F. M'CLEARY, Esq. City Clerk.

The number of Representatives has been f

BOYS' ASYLUM. The Treasurer of the B
lum for Indigent Boys acknowledges the
a donation of one hundred dollars for the be
Institution.

SUPREME COURT. All the Judges of o
Court are now holding Courts in different
this State; Chief Justice Parker in Bristol;
nam in Essex; Judge Wilde in Suffolk;
Lincoln in Hampshire.

Israel Hobart has been fined ten doll
Police court and costs of prosecution, for
of the law requiring persons passing wit
wheel carriages to take the right hand.

MASONIC EDIFICE. The corner stone
Masonic Edifice has been laid at Montreal
was laid with ample ceremonies, and at th
ment which followed, De Witt Clinton a
sonic Lodges of the United States, were
thanks were returned by brother Matthe
of the U. S. and Marshal of the day.

BANKS. Two new banks, the America
monwealth, have gone into operation in t

THE NAVY. Lt. Weaver has been su
order of the Navy Department, until a fo
gation of his conduct with regard to the S
can be made.

On motion of Mr Alexander of Vir.
Representatives have requested the Pre
before them the proceedings on the t
Kennon, to which we adverted a short ti

We understand that Officers of the Navy
in their correspondence with their friend
on the Customs, Manners and Politics of
hey visit.

Congressional Proceedings.

SENATE.

FRIDAY, April 23, 1824. The bill respecting internal improvements was this day resumed, and after considerable discussion, passed to a third reading, and was finally passed, 24 to 18.

The bill relative to a constitution of Government in Alabama was taken up, and after some amendments, ordered to a third reading.

MONDAY, April 26. Various bills from the House were read and referred to appropriate committees. The bill proposing to amend the judiciary system was discussed, and finally ordered to be laid on the table.

TUESDAY, April 27. The report of a committee on the bill relative to appropriations for the Navy was discussed, and finally accepted.

The bill respecting appropriations for fortifications was discussed and passed.

WEDNESDAY, April 28. This day the Senate were chiefly engaged in consideration of the tariff bill. An important modification was proposed and carried, 24 to 23, viz. to strike out the proposed duty of ninety cts. per gross hundred, on iron.

THURSDAY, April 29. The *tariff* bill came again under consideration.

A long and animated discussion ensued on the motion for striking out the duty on hemp. The motion was finally carried, 24 to 23.

The proposed duty on cotton bagging was also reduced on motion of Mr Kelly. A proposition was also made for the reduction of the proposed duty on Duck and Linen.

The Senate went into consideration of executive business, and immediately after the doors were opened they adjourned.

HOUSE OF REPRESENTATIVES.

FRIDAY, April 23. A resolution was passed respecting the purchase of marble busts of Washington.

Several bills of relief were engrossed for a third reading.

SATURDAY, April 24. The House agreed to meet hereafter at 10 o'clock A. M.

Several private bills were read a third time and passed. An act was also passed to allow bounties in certain cases to vessels employed in the cod fishery.

After acting on several private bills the House adj.

MONDAY, April 26. A memorial was presented praying for a retrocession of the county of Alexandria, to the State of Virginia. Referred to the Committee on the district of Columbia.

Certain engrossed bills of a private nature were passed, and the House adj.

TUESDAY, April 27. The amendments of the Senate, to the bill relative to appropriations for the Navy was taken up.

After acting on a large number of private bills the House adj.

TUESDAY, April 27. A private rule of the House was rescinded after some debate.

A resolution was passed requesting information of the President, relative to fortifications. A large number of private bills were acted on, and the House adj.

WEDNESDAY, April 28. Twenty bills of a local and private nature were read a third time and passed. Nineteen other bills of a similar nature were ordered to a third reading.

A communication was received from the President of the United States relative to the claims of Vice President Tompkins, and stating that the amount due to him by the United States government is upwards of 60,000 dollars.

THURSDAY, April 29. The House was this day principally occupied in the discussion of private bills.

GENERAL INTELLIGENCE.

CITY GOVERNMENT. On Saturday last, at Fanueil Hall, the City Government was organized for the ensuing year. Prayers were offered by the Rev. Mr Jenks. The oaths of office were administered to the Hon. Mr Quincy, the Mayor, by the Hon. Judge Davis, and by the Mayor to the Aldermen and Gentlemen of the Common Council. The Mayor then delivered an excellent address on the occasion, for which the Council voted their acknowledgement, and requested a copy for the press.

The Mayor spoke with confidence of the proposed improvements in Fanueil Hall Market, and at the rope-walks.

FRANCIS J. OLIVER, Esq. has been chosen Pres't. of the Council, and THOMAS CLARK, Esq. Clerk—and S. F. M'CLEARY, Esq. City Clerk.

The number of Representatives has been fixed at 25.

BOYS' ASYLUM. The Treasurer of the Boston Asylum for Indigent Boys acknowledges the receipt of a donation of one hundred dollars for the benefit of the Institution.

SUPREME COURT. All the Judges of our Supreme Court are now holding Courts in different counties in this State; Chief Justice Parker in Bristol; Judge Putnam in Essex; Judge Wilde in Suffolk; and Judge Lincoln in Hampshire.

Israel Hobart has been fined ten dollars by the Police court and costs of prosecution, for a violation of the law requiring persons passing with carts or wheel carriages to take the right hand.

MASONIC EDIFICE. The corner stone of a Grand Masonic Edifice has been laid at Montreal. The stone was laid with ample ceremonies, and at the entertainment which followed, De Witt Clinton and the Masonic Lodges of the United States, were toasted, and thanks were returned by brother Matthews, a citizen of the U. S. and Marshal of the day.

BANKS. Two new banks, the American, and Commonwealth, have gone into operation in this city.

THE NAVY. Lt. Weaver has been suspended, by order of the Navy Department, until a formal investigation of his conduct with regard to the Ship America, can be made.

On motion of Mr Alexander of Vir. the House of Representatives have requested the President to lay before them the proceedings on the trial of Lieut. Kennon, to which we adverted a short time ago.

We understand that Officers of the Navy are directed, in their correspondence with their friends, not to write on the Customs, Manners and Politics of the Countries hey visit.

MARINERS CHURCH. The corner stone of the Mariners Church, Philadelphia, was laid on Tuesday 27th ult. with the usual ceremony.

CONNECTICUT ELECTION. The votes for Governor given at the late election in Connecticut, were for Oliver Wolcott, 6,892, scattering 882. Majority for Gov. Wolcott, 6,010.

LIBERALITY. Mr Sheldon Clarke, of Oxford, Conn. has lately made a donation of six thousand dollars to Yale College.

ELFORD'S TELEGRAPHIC SIGNALS. We perceive an intention to open a Registry Office, in this city, by Mr John R. Parker, agent to the author, for the purpose of establishing a general code of Signals for the merchant service of the United States. We understand these useful Telegraphic Flags are much used by vessels trading to Charleston, and other ports at the South. Many Boston vessels have already used these Flags, and are furnished with a designating signal, which is much approved of by those conversant in making communications at sea. The advantages derived from this mode of conversing on the ocean, must be obvious to all who will give it their attention; and it is not merely in a *Mercantile*, but a *National* point of view that this code of signals appears to deserve the public patronage. *Centinel.*

BAROMETER. Col. Wright, Member of the Ceylon Literary and Agricultural Society, is said to have discovered that within the tropics the mercury rises and falls twice within the twenty-four hours, with such regularity as to afford almost an opportunity of measuring the lapse of time by this instrument.
English Journal of Science and Arts.

VOYAGE OF DISCOVERY. Information has been received in Paris, from the French Expedition of Discovery, under Capt. Duperre, dated in May, 1823. Four new islands had been discovered by them, but the inhabitants would have no communication with the discoverers.

GAS LIGHTS. Professor Olmsted of the University of North Carolina, has ascertained that a fine illuminating gas may be obtained from cotton seed. The product of gas from a bushel of seed, is more than double the average product of the same quantity of New Castle Coal, and greatly exceeds that in illuminating power. It partakes of the purity and splendour of gas from oil, with which substance indeed, this seed is known to abound.

FRENCH POLICE. A letter from Havre mentions that a box of Books had been sent from this town for a gentleman at Paris, contained two which were prohibited, viz. Nos. 41 and 42 of the North American Review, which had been seized by the Police, and would not be returned.

GREEK FUND. The New-York Greek Committee have remitted to Messrs. Baring, Brothers & Co. London the sum of $31,932 29, the amount already collected and received by them for the aid of the Greeks. The remittance was made in two bills of exchange, amounting to £6600, purchased at a premium of 8 3-4 and 9 per cent.

Mr Beaufort F. Watts, late Secretary of State of South Carolina, is appointed Secretary of Legation to the Republic of Colombia, Vice Mr Tod, who declines the appointment.

The treaty between the United States and Great Britain, respecting the mutual right of search, to the commissioned vessels of each nation, in the case of vessels suspected of being engaged in the Slave Trade, is said to have been actually signed in London, on the 13th March. We are informed that the treaty has arrived here and that it will probably be laid before the Senate, for its decision thereon, the present session of Congress.

MANUFACTURES. There are in Worcester county 21 cotton factories, employing 6050 persons, 25 woollen factories, employing 1060 persons, and 40 machine shops employing more than 500 workmen. The business of making cards and machinery employs almost the whole town of Leicester. Card making gives a good living to 1500 women and children.

The blows inflicted on the Tariff bill, in the Senate have been followed up by a third, by which the prospective duty of 5 1-2 cents on Cotton Bagging is striken out. We understand, however, that the bill is not yet entirely despaired of. It is supposed, as a possible event, that, in place of the duties on iron and hemp, which have been successively stricken out, a lower rate of duty on each of those articles, may find favor with the Senate. We confess, however, that we see little prospect, at present, of that bill becoming a law, at this session, in any shape. *Nat. Int.*

JUST THE AMOUNT. A fellow was brought to the Police, charged with picking a man's pocket of a handkerchief containing specie; he was caught in the fact. On counting the small change, there appeared to be *Twenty-five Dollars twenty-seven cents*, the twenty-seven cents maket he offence *Grand Larceny*,—a State Prison punishment. *Palladium.*

NEW REPUBLIC. The people of Guatimala, Comayagua and Nicaragua, belonging to the late Spanish province of Guatimala, in North America, have formed themselves into an independent republic, and their representatives are making exertions to extend commerce, diffuse instruction, encourage agriculture, &c.

CANADA. The grand total of the population of Lower Canada is 427,465. The Catholics are in number 364,411. The clergy and nuns in Quebec, 217; in Montreal, 180.

BERMUDA. The disputes between the Governor of Bermuda and its Legislature still continue. The N. Y. American acknowledges the receipt of late papers, in one of which there is "a flaming appeal headed in large capitals, Bermudians: Your Country! against the tyranny of the Governor." This really looks a little like an insurrection in an ant-hill. We should not be surprised, however, if the Holy Allies of Europe were to draw an argument from the contiguity of this little summer isle to our free continent, and its present restlessnes, against the contagion of liberal principles. *Boston Patriot.*

The people of St Thomas were so well pleased with the U. S. Steam-boat Sea Gull, which lately visited that island, that they have proposed to establish a "*batimen de vapeur*" between that place and St Croix and Porto Rico.

A serious difference exists between the State of Georgia and the Cherokee Indians. The latter have their Presidents, Legislators, Courts, Judges and Lawyers—and the former insist on their selling their lands and removing, but the Indians refuse, and hold an uncommonly spirited language on the subject.

The Cherokees own 6,156,800 acres of land in Georgia; and there seems to be an inclination to force them to sell this land, and remove *some where else.*

The Commissioners who proceeded some time ago to the West Indies, in conformity with a vote of the House of Commons, to investigate the situation of the black population, and to report the best means for its amelioration, have returned to England.

LA FAYETTE. As the Marquis La Fayette has lost his election to the New French Parliament, it is supposed that he will now have no particular obstacle in the way of his visiting America.

INDIANA GOLD. A letter from a gentleman in Park county, Indiana, contains the following information:—"It was told me yesterday, that there had just been discovered in this county, an extensive body of Gold and silver ore, on land belonging to the government. The individuals who made this fortunate discovery, have departed for the purpose of entering the land at the land office." *Nat. Intel.*

We some time ago mentioned the case a white man, who after living a number of years among the Indians, recently repaired to Detroit in hopes of being restored to his friends. He was about five years old when taken prisoner, and hoped by the aid of his indistinct reminiscences to discover his family. Indistinct as his reminiscences must have been, they seem to have served his purpose: for the last Kentucky Gazette informs us that there is no doubt that he is by name John Johnson, and that he was taken prisoner about thirty-five years ago, near Nolin Creek, Hardin County Kentucky.

Two brothers and several sisters live to participate in the joys of his return. *Philadelphia Gaz.*

The Turkish government has complained to the English Ambassador of the aid afforded to the Greeks by British subjects.

LONGEVITY. The Petersburgh (Russia) Gazette in the report of deaths for 1821 gave 724 persons over 100—221 over 105—120 over 110—78 over 115—19 over 120—16 over 125—and 5 over 130 years. One individual is reported to be between 145 and 150—another between 150 and 155.

FOREIGN NEWS.

IRELAND.

The accounts from Ireland continue to be of a very appalling description. The brother of the Catholic Bishop of Ossory had been murdered. Of the condition of the inhabitants of Limerick, the Chronicle of the 18th of March published at that place says "Potatoes are 4d per stone in New Castle, and the poor of every class are likely to be as much distressed the ensuing season as at any former period; no employment for the tradesman and labourers; provisions of all kinds rising, and a most indigent population, labouring in many instances, under fever."

AFRICA.

A vessel arrived at Barbadoes on the 18th of March from Africa, with an account of the defeat of Sir Charles M'Carthy, on the 21st of January last. Sir Charles had under his command natives of Africa and merchants to the number of 5000, with an intention to proceed to Coomassie, the Ashantee capital, and were met by a body of 10,000 natives, and after a bloody engagement, totally defeated. Sir Charles and his party had not been heard of, (except a few fugitives who had returned to the Cape) when the vessel sailed. 4th of February from Cape Coast Castle, and it was supposed they had all been massacred or taken prisoners.

PORTUGAL.

Printed proclamations were found posted up in Lisbon, inviting the people to rebel against the King in favor of the Queen. This was considered as a further explanation of the murder of the Marquis of Lorrejo. Letters from Oporto give a melancholy picture of the state of society in that place: the influence of the friars and fanatics paramount; and the streets swarming with idle persons in consequence of the stagnation of trade.

ORDINATIONS, &c.

At Newbern, N. C. on the 18th of January, the Rev. Joseph A. Warne was ordained to the pastoral charge of the Baptist Church in Newbern.

On Thursday, the 13th inst. the Rev. Sebastian Streeter will be installed as Pastor of the First Universalist Society in this city.

On Tuesday evening the 20th inst, the Rev. Samuel H. Cornish was installed pastor of the first African Presbyterian Church in New-York.

In Baltimore, the Rev John Frederick Schroeder, to the holy order of Priests, by the Rt Rev. Bishop Kemp.

MARRIED,

In Charlestown, on Monday evening last, by Rev. Mr Walker, Mr Charles Hickling, of Boston, to Miss Eliza Edes.

In this city, by the Rev. Mr Palfrey, Mr John Bartley to Miss Mary Ann F. Hartford, of this city.

On Sunday evening, by Rev. Dr Lowell, Mr Huntington May, of Connecticut, to Miss Caroline Holden, of this city—Mr Daniel Dunham to Miss Mary Ann Steward—by Rev. Mr Pierpont, Mr Josiah W. Homes to Miss Hannah B., daughter of the late Mr Isaac Vose—by Rev. Mr Ware, Mr Henry Hudson to Miss Louisa C. Williams.

In Chelsea, by Rev. Mr Tuckerman, Rev. Jacob Cummings to Miss Harriet Tewksbury.

In this city, by the Rev. Dr Lowell, Mr Joseph Lopez to Miss Mary Hammond.

In Hingham, by the Rev. Mr Brooks, Mr David Lincoln, jr to Miss Hannah Souther.

In Randolph county, Illinois, Mr Robert K. Fleming, late editor of the *Republican Advocate*, to Miss Lucica Leland, daughter of Mr S. Leland formerly of Worcester.

In this city, by the Rev. Dr Lowell, Mr J. Bumstead to Miss Sarah Gore, daughter of Samuel Gore, Esq.

By the Rev. Mr Ware, Mr William Spurr, jr to Miss Mary Revere, both of this City.

In Nantucket, by Rev. S. F. Swift, William Phillips to Eliza G. Swasey.—Also, by Rev. S. F. Swift, Eben W. Tallant, formerly of Pelham, N. H. to Miss Nancy Coffin, youngest daughter of William Coffin Esq. of Nantucket.

In Edgartown, by Rev. Jos. Thaxter, Tisdale Smith to Miss Jedidiah Stewart.

DIED,

In Sterling, Mr Shubael Bailey, aged 84.

In Florence, Italy, Alois de Stolberg, Countess of Albany, widow of Charles Edward, the last Pretender to the Throne of England. The Stuart family is now extinct.

In this city, on Thursday last, Mr Edward Blake, aged LXXXI.; Mrs Sally Maria P. Welch, aged 39; Mr Samuel Boyden, aged 40; Mrs Milla Draper, aged 67; Martha Howe, eldest daughter of Wm Worthington, aged 9 years.

On Monday evening last, Mrs Hannah, wife of Mr Benj. Clark, aged 32.

In Gloucester, Capt. Daniel Rogers, aged 53.

In West-Bridgewater, on the 30th inst. Mr Jonathan Howard, aged 89.

In Middleboro', Mr Daniel Macomber, of Easton, aged 68.

In Easton, on the 28th ult. Miss Polly Williams, aged 27.

In Mansfield, Con. Moses Welsh, D. D. in the 40th year of his ministry, and 71st year of his age.

In Cambridgeport, Mr John Weld, aged 41.

In this city, on Tuesday last, Mrs Lucy Everett, widow of the late Oliver Everett, Esq. of Dorchester, aged 56.

Wanted,

A GOOD JOURNEYMAN, to work at Chaise and Harness Making business, at Waltham, Mass.

ALSO, a steady and intelligent lad about 15 years of age, as an apprentice to the above business.

May 7. WILLIAM LOKER.

Gospel Advocate.

JUST PUBLISHED by J. W. Ingraham, Franklin Avenue, Court-street, the Gospel Advocate, for May 1824. CONTENTS.

Theological.—The propriety, in a moral point of view, of the conquest of Canaan by the Israelites, considered—Sermon No. 33, on Acts xxvi. 23—Letter of bishop Porteus—On altering the book of psalms and hymns in metre—A mother's letter—On the piety of the scholar—*Adversaria*, Bishop Taylor on the devil—Bishop Beveridge on Matt. xxviii. 19.

Religious Intelligence. General Convention of 1823—South Carolina, Georgia, and Ohio. May 7

Dr Flagg

HAS removed from No. 8 on the south side of Winter-street, to No. 11 on the north side. May 7.

New Tracts.

JUST printed, for the Trustees of the Publishing Fund, and for sale by Richardson & Lord, No. 75 Cornhill;

"Thoughts which should accompany the Baptism of Infants, by the Rev. Henry Colman." price 4 cents.

"The Suspected Boy," a moral tale, by the author of James Talbot, &c. 4 cents.

"The Duties of Parents" a sermon by Aaron Bancroft, D. D. 4 cents.

Richardson & Lord have assumed the general agency for the Publishing Fund, and will supply agents and dealers, with a variety of new, cheap, and interesting moral and religious tracts, on liberal terms.

Those agents who have more tracts on hand belonging to the Publishing Fund, than they want for early sales, are requested to return them to Richardson & Lord. April 23.

Bean's Advice.

THIS day published, and for sale at the counting room of the Christian Register,

The Christian Minister's Affectionate Advice to a New Married Couple. By Rev. James Bean. It is a book of nearly 100 pages 18mo, and will be afforded to subscribers, neatly bound in morocco, at $2 40 per dozen. It is a work wholly of a practical character, and has been highly approved and recommended by the clergy of various denominations. Those of the clergy, or others, who may wish it, can yet obtain it at this office, by the dozen, or in greater quantities, at the above price. April 23.

Recollections of Jotham Anderson.

JUST Published, and for sale at the Counting Room of the Christian Register, and at the principal Book-stores in this city, "The Recollections of Jotham Anderson, Minister of the Gospel.—I have been young, and now am old. O magnify the Lord with me, and let us exalt his name together." April 16.

Sunday School Gleanings.

FOR sale by R. P. & C. Williams, No. 2, Cornhill-square, Boston, "Sunday School Gleanings;—containing Brief Memoirs and Interesting Anecdotes of Sunday School children.

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not what shall prosper, this or that.—*Eccles.* xi. 6.

"Come ye children, hearken unto me; I will teach you the fear of the Lord.—*Psalm* xxxiv. 11."

From the Second London Edition, with considerable additions. By a Sunday School Teacher.

☞One half of the proceeds arising from the sale of this pulication, will be appropriated in aid of Sunday School instruction. April 30.

School for Young Ladies.

A SCHOOL for Young Ladies will be opened in Easton, on the first Monday in May, under the superintendence of Rev. LUTHER SHELDON, assisted by a female Instructress. Board in good families may be obtained at the low price of $1,00 per week. Tuition 2,00 per quarter. April 9.

JUST PUBLISHED, and for sale at the printing office of NATHANIEL BALCH, jr No. 18 1-2, Cornhill, "*Clerical and Ecclesiastical Bigotry and Intolerance; or, a Brief Statement of the Proceedings of the Second Church of Christ in Weymouth against* Samuel Bayley, Esq. *a member of said church.*"

"They will deliver you up to the councils and scourge you in their synagogues."

☞ For sale likewise at the Counting Room of the Christian Register. Price 25 cents. April 23.

FOR Sale at the Counting Room of the Christian Register, the following valuable Theological works, on very reasonable terms:—

Campbell's Four Gospels
do. Systematic Theology
Prideaux Connexions
Griesbach Nov. Test.
Buckminster's Sermons
Priestley's Discourses
Bennett's do.
Whitby's do.
Lee's Sermons
Tappan's Works
Neal's History of the Puritans, 2 vols. Lond. 1811.
Josephus' Works, 4 vols, 8vo. Lond. 1822.
Reed's Apology for Infant Baptism.
Chalmers' Discourses.
Law's Serious Call to a Devout and Holy Life.
Buck's Theological Dictionary.
Butler's Analogy of Natural and Revealed Religion.
Ostervald's Bible.
Wakefield's Translation of the New Testament.
Taylor's Sermons

Collection of Hymns.

NEXT month will be published, a third impression of the second edition of the NEW-YORK COLLECTION OF HYMNS.

An index of first lines is added to the second edition, and many other improvements will be found to have been made in it. The work being now stereotyped, Societies who adopt it are guaranteed against any typographical errors, or future alterations, except such additions as may be thought advisable to make, and which will always be published separately, and in a form to be bound up with the present volume.

It would be invidious to make any comparisons of this Collection with others professing similar objects and founded on similar principles. The compiler o the New York collection wishes to see the success of those principles, and he is willing to believe that the public are sufficiently enlightened to institute a comparison of the merits of the different works offered to their acceptance.

The supply of the New York collection, has been, for a time interrupted by the unexpected demand for the last impression. Arrangements are made to prevent this in future.

☞Orders for the work will be received at the counting room of the Christian Register. April 2.

POETRY.

NEW ENGLAND.

By Percival.

Hail to the land whereon we tread,
Our fondest boast;
The sepulchre of mighty dead;
The truest hearts that ever bled,
Who sleep on glory's brightest bed,
A fearless host;
No slave is here—our unchained feet
Walk freely as the waves that beat
Our coast.

Our fathers crossed the ocean's wave
To seek this shore;
They left behind the coward slave
To welter in his living grave;
With hearts unbent, high, steady, brave,
They sternly bore
Such toils as meaner souls had quell'd;
But souls like these, such toils impell'd
To soar.

Hail to the morn, when first they stood
On Bunker's height!
And fearless stemm'd the invading flood,
And wrote our dearest rights in blood,
And mow'd in ranks the hireling brood
In desp'rate fight;
O! 'twas a proud, exulting day,
For e'en our falling fortunes lay
In light.

There is no other land like thee,
No dearer shore;
Thou art the shelter of the free;
The home, the port of liberty
Thou hast been, and shalt ever be,
Till time is o'er.
Ere I forget to think upon
My land, shall mother curse the son
She bore.

Thou art the firm unshaken rock,
On which we rest;
And rising from thy hardy stock,
Thy sons the tyrant's frown shall mock,
And slavery's galling chains unlock,
And free the oppress'd;
All who, the wreaths of freedom twine,
Beneath the shadow of their vine,
Are blest.

We love thy rude and rocky shore,
And here we stand—
Let foreign navies hasten o'er,
And on our heads their fury pour,
And peal their cannon's loudest roar,
And storm our land;
They still shall find our lives are given
To die for home—and leant on heaven
Our hand.

NATURAL SCENERY IN VIRGINIA.

From "Logan," a poem, by Dr Webber.

Far eastward many a mountain's crest
Arose, in sunbeams partly drest,
And partly lost mid clouds that rolled
Around their summits tinged with gold.
While all between the eye might glance
O'er the deep forest's broad expanse,
Upon whose verdure's varied shade
The glowing beams of morning played;
And close around more thinly spread
The humble copse-wood reared its head.
Full many a fragrant flower was there,
That breathed upon the dewy air
Its rich perfume, that well might seem
To mingle with the sun's warm beam,
So soft, so sweet the breeze that fanned
His temples with its vapours bland.
There many a bird of varied hue
Among the clustering foliage flew;
Amidst the locust's blossoms white
The gold-bird trimmed his plumage bright,
His jetty wings and velvet crest;
Like living light was all the rest.
On the tall tulip-tree placed high
The robin poured his melody,
And in the pauses might be heard,
Though scarcely seen, the humming bird,
As poised on wings that mocked the view,
The floweret's honied sweets he drew.
Far above all, in day's bright beam,
Rung the bald eagle's piercing scream,
As wheeling round on unmoved wing
He traced his spiral's airy ring.

WHEN SHALL WE MEET AGAIN?

When Winter's storms are lull'd to rest,
And Spring returns, a welcome guest,
In robes of verdant beauty drest,
We then, perhaps, may meet again.

When years on years have rolled away,
And sorrow's clouds obscured the day,
Destroying Hope's inspiring ray,
We then, perhaps, may meet again.

Or should our life no sorrow know,
But Joy's continual numbers flow,
And banish every thought of woe,
On earth we still may meet again.

But when the immortal spirit's fled,
And the cold clay shall be our bed,
The pillow for a weary head,
O! then where shall we meet again?

Yes—when we pass Death's shadowy gloom,
And tread the chambers of the tomb,
Say, hast thou thought, cans't thou presume
To tell where we shall meet again?

Why, there's a home of rest above,
The mansion of our father's love,
Where streams of endless pleasure move;
O! there we sure will meet again.

Miscellanies.

From the New-York Observer.

LEDYARD—THE AMERICAN TRAVELLER.

We are happy to learn from the North American Review for April, that a gentleman in this country [Rev. Mr Sparks] is collecting materials for a life of our countryman Ledyard, and that the public may expect it at no distant period.

Ledyard was born at Groton in Connecticut, and received his early education at the grammar school in Hartford. At the age of eighteen he entered Dartmouth college, with a view to the ministry, but before his education was completed, his poverty compelled him to leave the college. Not having a shilling in his pocket to defray the expense of a journey to Hartford, he built a canoe, with his own hands, fifty feet long and three broad, and being generously supplied with provisions, he embarked alone upon the Connecticut, and arrived safely at Hartford, after encountering a difficult and dangerous navigation of 140 miles. In 1771 he sailed for London as a common sailor, and accompanied Capt. Cook to the Pacific Ocean, in his third voyage of discovery. In 1781 he returned to this country and offered his services to several of our merchants, to conduct a trading expedition to the north-west coast, but meeting with no encouragement, he went back to England in 1782, with the intention of sailing to Nootka Sound, and thence traversing the American continent from west to east. Finding no vessel in which he could obtain a direct passage, he determined to travel over land through Russia and Siberia to Kamschatka, whence the passage is short to the north-west coast of America. He accordingly went to Stockholm, and attempted to cross the gulf of Bothnia on the ice, that he might reach Kamschatka by the shortest way, but finding that the water was not frozen in the middle of the gulf, he returned to Stockholm, and then travelled northward into the arctic circle and passing round the head of the gulf, through Lapland, descended on the eastern side to Petersburgh, where he arrived without shoes or stockings, and too poor to provide himself with either. The Portuguese ambassador, however, supplied him with 20 guineas on the credit of Sir Joseph Banks, and he soon after set out in company with a small detachment of troops for Yakutsk, in Siberia, six thousand miles east of Petersburgh. From this place he proceeded to Ochotsk on the sea of Kamtschatka, but as the navigation was completely obstructed by the ice, he returned to Yakutsk, intending to wait for the conclusion of winter. Here, in consequence of some unaccountable suspicion, he was seized in the name of the empress by two Russian soldiers, who conveyed him in the depth of winter, through the north of Tartary to the frontier of Poland, and then left him to beg his way to Konningsburgh, whence he took passage for England. Immediately on his arrival in London, he waited on Sir Joseph Banks, who informed him that an association had been just formed for promoting discoveries in the interior of Africa, and offered to recommend him to the Committee as a proper person to be employed in the enterprise. Ledyard engaged in the plan with his whole soul, and received from Sir Joseph a letter of introduction to one of the members of the committee. The description which that gentleman has given of his first interview, strongly marks the character of this hardy traveller. Before I had learned," says he, "the name and business of my visitor, I was struck with the manliness of his person, the breadth of his chest, the openness of his countenance, and the inquietude of his eye. I spread the map of Africa before him, and, tracing a line from Cairo to Sennaar, and thence westward in the latitude and supposed direction of the Niger, I told him that was the route by which I was anxious that Africa might, if possible, be explored. He said he should think himself singularly fortunate to be entrusted with the adventure. I asked him when he would set out? *To-morrow morning*, was his answer."

He sailed from London June 30, 1788, and in 36 days arrived at Alexandria; and having there assumed the dress of an Egyptian traveller, proceeded to Cairo, which place he reached on the 19th of August. Here, while waiting for a caravan to Sennaar, he was attacked with a bilious complaint, which terminated his earthly existence, January 17, 1789.

The Society heard with deep concern of the death of a man from whose zeal, decision, and intrepidity, they had been led to form the most sanguine expectations.

During his short residence in Egypt, he visited the slave-markets, and conversed with the travelling merchants of the caravans, and in this way obtained much valuable information respecting the people, the trade, the nature of the country, the position of places, and the manner of travelling in the interior of Africa; and the communications on these subjects, which he transmitted to England, afforded the Society the most gratifying proofs of the ardent spirit of inquiry, the unwearied attention, the persevering research, and the laborious, indefatigable, anxious zeal, with which their author pursued the object of his mission. The Society were of the opinion, that his remarks on Lower Egypt, if the country had been less generally known, would have been ranked with the most valuable geograghical records.

COWPER'S CORRESPONDENCE.

The following remarks upon an additional collection of Cowper's letters, which have just been published in London, by the Rev. Mr Johnson, are from the London Courier:—

This correspondence is singularly important, to all who would arrive at a just estimate of the poet's character. Mr Hayley, it seems, abstained from incorporating these letters with those which he published, and for reasons which we readily believe sprung from the most tender regard to the poet's memory. But one consequence of the omission has been, that a sort of mystery has prevailed with respect to the peculiar malady under which Cowper laboured; a mystery, which, like all half concealments, only left room for conjecture to imagine something much worse than the reality. This mystery, however, exists no longer, and every admirer of Cowper's writings, (and who has read them without admiration?) will peruse with intense sympathy those affecting memorials of his suffering.—One single extract, from a letter addressed to the Rev. John Newton, dated June 12, 1793, will develop, in a few words, the source of those sufferings:—

"As to myself, (says he) I have always the same song to sing—well in body, but sick in spirit; sick, nigh unto death.

Seasons return, but not to me returns
God, or the sweet approach of heavenly day,
Or sight of cheering truth, or pardon seal'd,
Or joy, or hope, or Jesus' face divine;
But cloud, &c.

"I could easily set my complaint to Milton's tone, and accompany him through the whole passage, on the subject of a blindness more deplorable than his; but time fails me."

What a melancholy picture is this! To see a pure and blameless mind thus tormented by dark forebodings,—thus tortured by morbid doubts and fears, when hope and confidence ought to have diffused their calm over it, is indeed a sad instance of human weakness. In the most, however, of all these fits of despondency, we find, as in his letters published by Mr Hayley, the same playful ease, and the same graceful manner of embellishing ordinary domestic scenes. We know not, indeed, whether, as a whole, we should not prefer these volumes to those of Hayley; and Dr Johnson has certainly conferred a benefit upon the literature of the country, by giving them to the world.

A well known rake, situated in Drury-Lane theatre, behind a very pretty girl, was very rude to her. The girl, however, appeared as if she did not or would not hear him; but as he became more bold and impudent, she at last turned round and said with an angry countenance, "Be pleased to let me alone!" To which the surprised and confounded freebooter could only answer, "Pray do not eat me!" Upon which the girl said with a smile,—"Be not afraid, *I am a Jewess.*"

ILLUSTRATIONS OF SCRIPTURE.

From Dr Clarke's Travels in the Holy Land.

JACOB'S WELL.

The principal object of veneration is Jacob's Well, over which a church was formerly erected. This is situated at a small distance from the town, in the road to Jerusalem, and has been visited by pilgrims of all ages; but particularly since the Christian era, as the place where our Saviour revealed himself to the women of Samaria. The spot is so distinctly marked by the Evangelist, and so little liable to uncertainty, from the circumstance of the well itself, and the features of the country, that, if no tradition existed for its identity, the site of it could hardly be mistaken. Perhaps no Christian scholar ever attentively read the 4th chapter of St John, without being struck with the numerous internal eivdences of truth, which crowd upon the mind in its perusal. Within so small a compass it is impossible to find, in other writings, so many sources of reflection and of interest. Independently of its importance, as a theological document, it concentrates so much information, that a volume might be filled with the illustration it reflects on the history of the Jews, and on the geography of their country. All, that can be gathered on these subjects from Josephus, seems but as a comment to illustrate this chapter. The journey of our Lord from Judea into Galilee—the cause of it—his passage through the territory of Samaria—his approach to the metropolis of this country—its name—his arrival at the Amorite field, which terminates the narrow valley of *Sichem*—the ancient custom of halting at a well—the female employment of drawing water—the disciples sent into the city for food, by which its situation out of the town is obviously implied—the question of the woman, referring to existing prejudices, which separated the Jews from the Samaritans—the depth of the well—the oriental allusion contained in the expression, "*living water*"—the history of the well, and the customs thereby illustrated—the worship upon mount Gerizim; all these occur within the space of twenty verses. And if to these be added what has already been referred to, in the remainder of the same chapter, we shall perhaps, consider it as a record, which, in the words of Him who sent it, "*We may lift up our eyes and look upon, for it is white already to harvest.*"

New Colleges. A late writer in the Hartford Courant speaks in decided terms against the establishment of the new college in Connecticut, that is contemplated by the Episcopalians of that state. He is not opposed to it, however, on the ground of the religious principles of those by whom it is patronized. His objection is made on general principles. Among other judicious remarks on the subject he has the following:—

"The interests of literature and science do not require this additional institution.

"That exact and solid learning, which constitutes real scholarship, and which is an honor and a blessing to any country, will, in my opinion, be impeded, rather than promoted, by the College proposed.

"Fix your speck of a college here, and your speck of a college there, and you cramp genius by the narrowness of your means upon each spot. You chain down to a state that is dwarfish at best, the mind which by suitable aids might acquire an unmeasured grasp.

"In true learning, as in every other department, it is *concentrated* force that is mighty.

"Let the few long established and well conducted universities and colleges of our country be still more amply endowed. Give them the means of elevating American genius to a point the nearest possible to perfection.

"But multiply your colleges and universities; plant one in every city and considerable town; fleece the people in the vicinity of each for its endowment, under the pretence that finally it will make *them* both wealthy and respectable. What *must* be the result? Not *one* will be adequately endowed. An education, smattering, superficial, unfinished—indeed, little more than begun, will be the amount.

"As chartered institutions, they can, it is true, declare men Bachelors of arts and Masters of arts, and Doctors of laws, and Doctors of divinity. They can do this for purposes partly of self-display, and especially of securing favour. They can throw around upon the people these pretended honors, till every collegiate degree, and every college that confers it, shall have become thoroughly despicable.

"But you never, by this process, can make learned men. You can never form scholars comparable with such as are raised at the universities in Europe. You never will prepare the way to repel that reproach of imperfect and feeble scholarship which the transatlantic literati are perpetually casting on Americans.

"It cannot be, therefore, by the multiplication of colleges, that our character is to be elevated. By keeping in a condition of weakness at every point the means of bearing real genius forward, as far as possible, in the path of perfection, its only tendency is to hold our intellectual character in a state of humiliating depression.

CHARACTER OF A BACHELOR.

Mrs Grant, in her notice of James M'Pherson, observes,—"His heart and temper were originally good—his religious principles were, I fear, unfixed and fluctuating; but the primary cause that so much genius, taste, benevolence, and prosperity did not produce or diffuse more happiness, was his living a stranger to the comforts of domestic life, from which unhappy connexions excluded him.

"Tavern company and bachelor circles make men gross, callous and awkward; in short, disqualify them for superior female society. The more heart old bachelors of this class have, the more absurd and insignificant they grow in the long run; for when infirmity comes on, and fame and business lose their attractions, they must needs have somebody to love and trust, and they become the dupes of wretched toad-eaters, and slaves to designing house-keepers."

The Christian Examiner.

THIS day published, by OLIVER EVERETT, 13, Cornhill, *The Christian Examiner and Theological Review*; for March and April.

CONTENTS.

Miscellany.—Notes upon the Bible, No. II.—The Christian warfare—Extracts from a Note Book.

Collections.—Excellence of Christianity.—Divine Sovereignty—Human Inability—Bigotry—Materialism—Human Depravity—Heresy.

Poetry.—Thoughts in a Grave Yard.

Review.—A Hebrew and English Lexicon of the Old Testament, from the German Works of Professor W. Gesenius. By Josiah W. Gibbs, A. M.—Thacher's Sermons, with a Memoir by F. W. P. Greenwood.—A Catechism for the Use of Children.—Worcester's Sketches of the Earth.

Intelligence.—Religious Charities.—American Board of Foreign Missions.—Attention to the Jews.—Slave Trade in France.—Methodist Episcopal Church.—Suicide by Intemperance.—New Religious Paper.—Evangelical Missionary Society.—Religious Meetings.—New Publications.—Installations.—Ordinations.—Obituary.

May 1.

Seasonable Thoughts on Baptism.

JUST RECEIVED, and for sale at the office of the Christian Register, Dr. Abbott's Seasonable Thoughts on Baptism.

This tract consists of two Sermons, the first entitled "*A Father's Reasons for Baptizing his infant Child*," which has been extensively circulated in three previous editions, and which for its brevity and clearness has been of popular use. The second Sermon is now for the first time published on this important proposition,—"*The Children of Baptized parents, not scandalous, are to be Baptized.*"

Fifty years ago, there were very few churches the in Commonwealth, which did not encourage all regular parents to *recognize their baptism* and bring their children to the ordinance. Within twenty or thirty years considerable efforts have been made to confine the ordinance to the families of communicants. A considerable number of churches, we think without much reflection, have fallen into the errour; and even those congregations, which still adhere to the ancient practice, unhappily feel the influence of example and plausible argument in favour of the innovation, and gradually neglect the ordinance. This Sermon is an attempt to awaken attention to the error, and to induce a continuance in *the good old way*. The following is the plan of the discourse.

I. "From the scriptures and the early history of the church I shall endeavor to ascertain the proper subjects of baptism;

II. Notice an important error, which is gradually and silently prevailing in our ancient congregational churches; and

III. Inquire the causes, which have an influence with many to the neglect of baptism."

As it is well known that many ministers are anxious on the subject, it is hoped they will promote the circulation of this tract in their congregations, before the error becomes general.

New Hampton Academy.

THIS Institution affords peculiar advantages to young men preparing to enter College, more particularly if they wish to economise in their expenses. Also to parents who wish to educate their children in the country; the situation being in the highlands of New Hampshire, on the Merrimack river, twenty-five miles above Concord, is very healthy. The Stages from Boston, Salem, Newburyport and Portsmouth pass it, through Concord.

Students, who wish to fit for College, are admitted at any time; and there are frequent vacancies for those who wish to procure an English education.

☞Board—*One Dollar per week*, in respectable farmers' families.

☞Tuition—*Three Dollars per quarter*, for each student, without distinction.

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GEORGE RICHARDSON, A. M.

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Joshua B. Drake — Nathaniel Norris
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George Richardson, *Ex officio.*

OVERSEERS.

Hon. John Mooney, of Meredith,
Rev. Robert Fowle, of Holderness
Rev. Thomas Perkins, of New-Hampton
Hon. Moses H. Bradley, of Bristol
Mr John K. Simpson, of Boston, Mass.—

Of either of whom inquiries may be made, either personally or by letter.

April 30.

CHRISTIAN REGISTER:

Published every Friday at No. 4, Spear's Buildings, Congress street, for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

Persons who are disposed to act as agents, in towns where no agents are named, will please to forward their names.

Every person who may procure *five* responsible subscribers, for a year, shall receive a sixth copy *gratis*.

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